THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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THREE POINT PROGRAMME

Communal Thinking

IDEAS are the life blood of religion, for from ideas action springs. The great reforming saints had to think before they acted, they had to undertake the process of destroying the imperfect around them in order to create the nearer perfect; that implies thought. We have appealed a number of times in these columns for what has now become known as group-thinking. The reports brought back recently from America by the Assistant Secretary of the General Assembly and printed during the past three weeks in THE INQUIRER show the extent to which the American churches have adopted this form of communal activity; and the reports indicate the startling effects it has had. Our churches by comparison are still immersed in their private parochial life. They do not draw, as they should be able to draw, from a fund of communal thinking taking place throughout the whole body. They tend each to live on the fringe of Liberal Christian and Humanitarian thinking, picking up what crumbs that fall from the thinking of other people, rather than deliberately initiating creative thought of their own. It is only lethargy and a frustration of spirit that causes this. It is an unhappy business that the Unitarian churches, when they use their own ideas, should largely use those of a generation ago. It is hard to be patient with all the well-intended schemes of publicity and development when this chasm lies obviously at the feet of the movement.

Ideas Fermenting Alone

It need not be. Every experience shows that it is only lethargy, or perhaps even more reprehensible, a frustration of spirit that causes it. Ideas among isolated groups and individuals ferment, but they ferment alone. They are there, but they lack the creative stimulus and activity that conscious communal action can give them. When communal action is taken it develops by fits and starts; it flashes up, often with some high-sounding title and extravagant hope, and then flashes away again, or dismally disappears. All conscious effort of permanent purpose is allowed to vanish until, spasmodically, someone gets a new notion and is able to persuade a few other people to co-operate with him.

Meetings, Blowers and Life

There are three ranges of activity which, if the Unitarian movement were stirring with life, it could enter into.

Its free theology should enable it bravely to comment upon the personal problems between men and women which are so perplexing for ordinary sensitive people. Nowhere is the division between religious pronouncement and personal practice more startling than in this. It causes intense unhappiness in a considerable number of lives. Because silence, on the whole, is maintained about it, this is no indication of what people feel. Indeed, the very silence covers a spiritual perplexity about conduct often deeper than words. Religion should know what to say about this, otherwise it is hardly worthy of the name. Silence, or a shrug of the shoulders, or the shelving of the problem on to secular cultural activities, is spiritual cowardice in face of an ethical problem. To assume that everything is as it should be in marriage, divorce and all the related personal problems is to ignore all the intense perplexing interest in it. Is the Unitarian contribution to this major moral problem to be silence? On the whole it has been. It has not dared to think out the implications of its own theology in this major problem of personal morality. It could do so if it had the will; and in this way could be of incalculable service to many good men and women.

The Social Structure

Month by month the structure of our society is sensibly changing around us. Thirty-five years ago the Unitarian movement had much to say about social change. It had a strong organisation solely devoted to this purpose with a part-time secretary who devoted most of his time to it. Meetings and Summer Schools of social consequence were organised. On the whole today little by comparison is done. The whole social scene is allowed to go by default, hardly a communal word or comment upon it comes from the Unitarian churches. Where are the groups doing any thinking on these matters? To assume that all is well in political activity and that no word of guidance or ethical comment can come from a religion which cares, is to assume not life but stagnation. This is a second range of action crying out, and crying with passion, for new thought and new standards of conduct in relation to religion.

Adult Thinking

A third range of activity of considerable consequence could be created if there were the will. Either the Unitarian and Free Christian theology (a religious belief pervading the whole life and directing conduct) is something to be studied and known or it is nothing. We do not ask too much. Intellectual interest in religious belief is not everybody's interest, but in a religious movement which prides itself upon its intellectual interest and integrity, there should be more guided study given to its theology than at present. In most churches it ought to be possible to have adult groups meeting at intervals for this purpose. It probably only means the co-ordination of what is taking place in a number of churches at present, but that co-ordination, with a new stimulus and guidance given to it, could have impressive effects upon the life of the whole movement.

A Challenge to Our Readers

This is a three point programme. There is nothing extravagant about it. It does not call for material resources beyond what is available; it calls for one thing and one thing only, will and purpose. It has been done before in a tentative experimental way. Much that is contained in the excellent

reports of the activity in the American churches, printed in our columns during the past three weeks, has been tried out long ago and with success in our own movement. But "tried out" seem to be the operative words. The fire of continuous creative activity seems to be lacking. Irony of ironies, the one important piece of group thinking done in our own movement was done during the war years, and done under the most difficult and experimental conditions.

THE INQUIRER dares to put the matter to the test. We ask our readers to write to us about it. Do you, reader, feel responsibility about it? Then get your ideas on paper at once and send them to us. Soon we shall be beginning a new year. It would be a splendid thing if a new lift could come to the Unitarian and Free Christian churches because they were all moving together and in a new and conscious way.

We have no wish to suggest a new spasmodic activity. This is not another "movement" or a new committee or commission. It is an appeal to all those who feel responsible for bringing continuous communal thought and activity into our churches.

You can help. You can move public opinion. Write to us now upon the Three Point Programme, or upon related ideas. We will print your letter, or a summary of it, or a summary of the ideas sent to us.

Write now!

THE DRAMA OF FAITH AND BELIEF

(The World Congress of Faiths has published in booklet form its series of "Festival of Britain Lectures", delivered in London. It costs 1s. 6d. and is to be obtained from the World Congress of Faiths, Parliament Mansions, Abbey Orchard Street, London, S.W.1. One of the most distinguished lectures printed is by Principal R. V. Holt, of the Unitarian College, Manchester. Below is an extract from it.)

FOR MY part I am never satisfied with my own faith till I have tried to understand why others do not share it. Why is it that the truth which seems so clear and certain to me seems so dark and doubtful to others?

Our faith does bring with it tremendous problems. That all life is somehow one, is a faith shared by religious men and by scientists. That this one life is manifest in a multiplicity of forms gives wonder, variety and beauty to life. We are grateful for the complexities which make life more difficult to understand, but more glorious to live. But some of the forms life takes seem to us to be evil. How can we reconcile that with the fact of oneness? Again the fact that life is changing and that every situation is a new situation, makes life into a great drama, but demands tremendous courage and faith from those who realise that no stereotyped formula can help them to meet the situation.

We accept the challenge. We rejoice in the unending quest, but we are able to do this because to us the unending quest is not only a seeking, but is also a finding—even though for a time we may be left alone in darkness with only the memory of past life to guide us on our way. We accept this because we have faith. Today most men and women have lost their faith and they are afraid of the quest for they believe there is nothing to find. Professor Gilbert Murray has spoken of the time before the rise of Christianity as a time of failure of nerve. The description could be used even more truly of the present day.

Those who deny that the whole has meaning look in vain for a meaning in their own lives, and when other men speak of their experience of the one behind the many, they regard it as pathological self-deception. The freedom that we cherish as an essential quality of the spirit is to them a burden too great to bear, for they are afraid of freedom.

That fear of freedom is the real strength of the dictatorships and of external authority in Church and State. Men and women are willing to surrender their minds and their consciences to others to escape the intolerable burden of thought and of responsible choice. And out of that fear rises the cruelty of persecution. Men do not persecute when their faith is strong. Then they can smile at those who differ from them. Men persecute when their faith is weak, and yet they feel they cannot bear to live without it, so they must silence all doubts or questions, not only in their minds but in others. From the will to believe, said Vernon Lee, we pass to the will to make others believe.

Again, those who do not share our faith point to the fact that religion and history, so far from drawing men together, have been one of the most dividing forces in human life. How can that be, they ask, if in religion, we enter into oneness with the life behind all our lives? They point out further, when we claim that fundamentally all mankind is one, that the most powerful force in the world today is the rise of national consciousness and that this has produced antagonisms as intense and bitter as those once produced by the religions the national consciousness has superseded. The story of civilisation is the story of civilisation rising to a certain height and then falling into decay. And does not such a fate threaten *our* civilisation? they ask. That the one should express itself in the manifold forms of life is to them a source of confusion and bewilderment not of wonder and glory. That reality should express itself in terms of process, that our lives should be part of a changing world, has made everything relative for them. There are no longer any standards, any absolutes. They are all man made. The unending quest is a quest without meaning and because without meaning or purpose, too great for mortal man. The unending quest, they say, leads nowhere—except to confusion and disorder. If, for untold centuries, men have been seeking, what is the result of their quest seen in the world around us?

Here, then, are the fundamental issues which must be faced by those of us who believe in the oneness of life and in the unending quest for more abundant life. Is there any meaning or purpose in life? That is the doubt, secret or open, which lies like a canker at the heart of so many lives today.

What answer shall we give to these questions? My own answer is clear. There is a purpose in life which we are here to serve. It is not a dead or static purpose, but a living and growing purpose. It is the purpose to create personality. Just because life is neither a big machine, nor a chapter of accidents and because there can be no personality without power of choice or creation, we have the power to resist the process, as well as the power to surrender ourselves to it. If we resist, the result is degeneration and death. If we give our lives to it, the result is new creation. The quest is not in vain, for as we seek we find, and at every step of the way we share the one life which runs through our lives and all life.

Those who are afraid of the quest and of change are demanding a mechanical universe and a static world. We live in a dynamic changing universe and must learn to accept it, not as a burden, but with joy.

A STRANGE VISIT

By F. W. M. Quigley

(Mr. Quigley was a regular officer in the Indian Army)

DAYALBAGH, "God's Garden", one of the holy places of India as its name implies, is within convenient tonga ride of Agra Cantonment. There are two communities of Yogis there, one of which—the Radha Swami Yogis—was visited by a friend and myself a few weeks before a wartime Christmas. We had heard that a European, a Dutchman, was living in the community. We hired a tonga—two wheels and a pony between the shafts—and were driven out.

The Dutchman, wearing loose native dress, met us at the gate of the white-walled settlement. He was a spare elderly man, rather pale after the heat of the summer months, a pallor which suggested that, unlike most Europeans, he had not had a holiday in the hills. Despite this pallor, however, he was very jolly and talkative, and welcoming us warmly brought us into his "home", a small mud-walled room—very clean—furnished with a stringed cot, a chair and a table on which were some books on the cult. There was little else other than a "serai" or earthenware vessel of tepid drinking water.

He told us that later he would bring us into the presence of the leader of the sect, whom he spoke of as the Maharaj—a courtesy title. The Maharaj was in fact the fourth "guru" or leader of the sect and had been nominated by his predecessor before the latter died. He was now, we gathered, a very old man.

The sect, he told us, belonged to the "karma" or intel-

lectual branch of yoga—as compared with "hathi", the more physical approach. "Karma" yogi does not enforce severe physical austerities; it has not got ash-smeared "fakirs" lying on beds of nails or yellow-robed "sadhus" with begging bowls, but it does demand moderation of the appetites—no smoking, or drinking of alcoholic beverages harmful to the development of personality, and a diet based on simple needs.

The Dutchman lived on the same food as the others: milk, a bowl of rice, tea, biscuits, "chupatties". A man may progress in "karma yogi" while continuing his ordinary worldly career—having a family, running a business—the usual profit and loss of human existence. Gradually however, as his personality develops, it is likely he may retire more into the inner life—possibly joining a community. The Maharaj, for instance, a life-long practitioner of this kind of yogi, had served his full span of some forty years in the Indian Posts and Telegraph Service, retiring as the first Indian Assistant Postmaster General.

These details are worth mentioning to offset the view too easily arrived at that a mystic is necessarily a somewhat unbalanced personality; the Maharaj's career of public service suggests the reverse.

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The Dutchman explained that his own approach to yoga had been less determinate; he had for a great many years been a seeker in the family of Christian faiths but had not found, he said, what he was seeking, until he came to Dayalbagh. The essence of the yoga belief which he had found so convincing was the recognition of inner divinity. This is a marked feature of Hinduism. Hindus, for instance, carry their caste marks between the eyebrows, over the pineal gland, the function and nature of which still awaits adequate scientific explanation. It is here, they say, lies man's divinity; and the prayerfully folded hands of greeting signify, " I salute your divinity!"

He told us that he had gone through the usual discipleship under an advanced devotee, for whom, despite his age, education and previous worldly status, he performed the meanest of domestic tasks as a personal servant, and at the same time laboured on the building of a temple.

The temple had been some years in construction. It was to be made of Jeypore marble, hand polished. The general design of it was in conformity with the dream of a member of Moslem origin, of which there had been such a vivid recollection that he had been able to give the architect exact details. It was to embody ornamentation and architecture of most contemporary religions—to be a kind of encyclopaedia in stone—thus expressing the universality of the Deity. I privately hoped that this laudable architectural scheme would not conflict with what was artistically good.

The early winter dark curtailed further exploration, and the Dutchman, indicating that the Maharaj would now receive us, took us to the lamplit room of a largish house.

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Propped up by pillows in a big bed of European pattern lay the old man. He was immensely old and frail; the flesh hung in emaciated folds, and he was almost quite blind, but there was nothing senile in his fine intellectual face with its kindliness and humour.

My companion and I stood by the bed, only a few inches from him, but he could not properly distinguish us until a disciple placed thick lensed spectacles on his nose. Then stretching out a shrivelled long-fingered hand he welcomed us —the touch of his hand was so cool and delicate, I restrained my stronger grasp. "What has brought you here?" he inquired. I told him that I was a somewhat troubled seeker; my companion said his interest was more journalistic. This attitude of my friend was not too well received, for though making no direct reference to it, the Maharaj thereafter paid scant attention to him and directed his discourse to me.

He reiterated much of what the Dutchman had already told us of the general outlook and meditative practices of the community, and emphasised particularly how beneficial these had proved in cases of nervous or mental trouble. Of the more fundamental aspects, in the forms of the development of personality, he said these were somewhat predetermined in scope, human beings being at varying levels of development. Progress could usually only satisfactorily be made by discipleship—under the direction of a more advanced devotee. He indicated that it was in an intellectual sense—a kind of cosmic awareness—that these powers were most readily displayed, and as if in illustration of this his discourse became much more personal. He made one or two remarks so intuitive by nature that I was left with no doubt that my personality was an open book to him. As he proceeded the strength and timbre of his voice gained in power and became more and more "young"; it was increasingly unrelated to his frail physical being.

Silent spectators of this interview were a group of men and women who, from their dress, superficially at any rate, belonged to different creeds and races. There were several local Moslems and Hindus, a big Pathan moneylender type, and two Madrassi sepoys who were very likely Christians. This group gazed at the Maharaj with a devotion which was quite touching; it was quite clear that they loved the old man, and I have since thought how easily such men could, in speaking of him, create a legendary figure.

At a gesture, one of the disciples came forward with cups of tea—little red earthen "mudkas" filled with hot, milky tea. Before handing them to us—a great honour—the Maharaj murmured a benediction over them in Hindi, and before we left the room he made me repeat after him the four words of a special invocation, which, he said, I might use in extremity: "They will resound in Heaven", he said.

So we left them: the lamplit room; the old man in the big bed; the men and women of many creeds who stood around it, and the Dutchman, who so remote from his familiar world, had found here all that is meant by "home" and all that he had been seeking through the long years.

My friend, a young officer and a brilliant linguist, was silent and dispirited as we drove back to the Cantonment along the white moonlit road. Educationally and intellectually he was better equipped than I to report on this visit, but that could not be, for he had no future in this world. He died at Delhi, suddenly—a month later.

IT OCCURRED TO ME

By Muriel Hilton

IT WAS just before Christmas—last Christmas, I was returning home from Maidstone on one of the service buses, when after a stop at the village of Cranbrook I heard the sound of small footsteps and a little girl's voice as she perched herself on the seat beside me. She told me immediately that she was going to her school party in Hastings, and that everyone thought she was very clever to travel on the bus by herself. She was only six and went to and fro from Hastings every week-end. With a charming smile, she told me that she always made friends with a passenger or the conductor, and then it did not seem a very long journey. She certainly made the time pass quickly. We shared the "elevenses" that my thoughtful hostess had given me, a chocolate wafer for her which had to be capped with a biscuit which was wrapped in her clean handkerchief, and though the snow was on the ground, we had a warm, jolly time on our front seat in the bus. I asked her if she was looking forward to Christmas, and was surprised when this exceptionally happy little person shook her head. "I've got everything I want", she said confidingly, without the slightest trace of self-consciousness. "I've got too many dolls and too many woolly animals. Last year everything I had was sewing things." She screwed up her eyes in a most delightful way and said, "I've got what I want before Christmas".

She put up her feet and displayed a pair of woolly lined boots, not the most expensive to be bought by any means, but quite adequate for a growing child. For the rest of the journey this pair of boots was much in evidence. I had to pull up the zip, feel the outside rim of wool as well as the inside, and during her ceaseless prattle she would sometimes put her feet up again for further admiration. She was like a happy little visiting elf on a cold wintry day, and after she had waved me off, I wondered again if grown ups aren't making a great mistake in showering so many expensive gifts on their children. Children have a natural gift for seeing a great deal in a little, and their imaginations, unbridled by the familiar, have an abundant capacity for finding infinite possibilities in quite commonplace things.

SAVING THE CHILDREN

A HISTORIC REFORM IN WHICH "THE INQUIRER" HELPED

by Frederick Hankinson

WE HEAR much today about the treatment and education of delinquent children. One hundred years ago quite young children could be convicted and sent to prison, and in our cities and large towns there were many children, homeless, neglected, uneducated.

One of the greatest reforms concerning this type of child was brought about in a great measure by a group of Unitarians of whom Mary Carpenter was the very life and soul. She lived during the years 1807-1877 and was the daughter of a Unitarian minister, sister of two Unitarian ministers and aunt of our revered Dr. Estlin Carpenter. She taught at the Sunday School at our Lewin's Mead Church, Bristol, but she realised there were very many poor and neglected children in the city who attended neither Day nor Sunday school. Then it was that she started a Ragged School, first at Lewin's Mead and later in a house rented for the purpose. The Ragged Schools began first as Sunday Schools but later gave week-day education. She had been stirred by the work of the saintly John Pounds, the cripple cobbler of Portsmouth, who founded the first Ragged School there, and was helped by the minister, the Rev. Russell Scott, and members of our Unitarian church. Here John Pounds worshipped with his scholars.

Mary Carpenter was ready to throw her energies into this Ragged School work, and the Unitarian minister, Dr. Tuckerman, of U.S.A., the founder of our Domestic Missions, had spoken to her when in Bristol of his "Ministry to the Poor", and the value of visiting in their homes. She started such a visitation group at Lewin's Mead.

It was in 1849 that she wrote the epoch-making articles—eleven in number (and also one leading article)—in THE INQUIRER about the Ragged Schools. THE INQUIRER articles are mentioned in the Life of Mary Carpenter in the *Dictionary of National Biography* and the *Encyclopaedia Britannica*. These articles were brought to the notice of Mr. Fletcher, one of H.M. Inspectors of Schools, who declared them "the best collection of well-reasoned principles and results of experience" which he had read. He begged for their publication in book form, which appeared as *Ragged Schools: Their Principles and Modes of Operation, by a Worker*.

She urged the claims of Ragged Schools for Government aid, and asked for schools for the juvenile beggars and thieves instead of prison. She wanted to grade the destitute and the delinquent children and advocated different schools for moral discipline and reformation of the young offenders.

One of her ardent supporters was the Unitarian, Matthew Davenport-Hill—brother of Rowland Hill, of Penny Post fame. He gave her much legal advice and encouragement as he was then Recorder of Birmingham. She had written a book and published it in April, 1851, entitled *Reformatory Schools for the Children of the Perishing and Dangerous Classes, and for Juvenile Offenders*. She graded the classes as Destitution, Vagrancy, and Criminality. She wanted good (1) Free Day Schools, (2) Feeding Industrial Schools, aided by the rates, and (3) Correctional and Reformatory Schools in place of the existing prison system.

THE INQUIRER articles and her book led the way to a conference at Birmingham. It was one hundred years ago—on December 9th and 10th, 1851 that a group of interested workers met at Birmingham under the presidency of Lord Lyttelton, and the leading spirit was Mary Carpenter, but as Dr. Alexander Gordon writes in the D.N.B., "Being a woman did not speak".

The grades as already stated were subsequently put in a resolution, adopted and sanctioned. The chief supporters were Matthew Davenport-Hill and the ardent Unitarian, Lady Byron, the wife of the poet. Mary Carpenter later spoke of her scheme and gave evidence before a Parliamentary Committee of Inquiry on Juvenile Delinquency. Not waiting for official machinery to work she started her own small reformatory near Bristol. Then in 1852, Russell Scott, a Unitarian of Bath, the son of the Rev. Russell Scott, who had helped John Pounds, and also father of C. P. Scott, of the *Manchester Guardian*, bought a property at Kingswood, near Bristol, and presented it for the boys' school. In the house John Wesley had once lived and had written on a window-pane, "God is here", words which had a deep spiritual meaning for Mary Carpenter.

The need became greater for a school for the girls, and Lady Byron bought Red Lodge, Bristol, and presented it to Mary Carpenter for that purpose, and here she was helped by the Unitarian, Frances Power Cobbe. The work progressed and was receiving public recognition, but there were many hard and unkind attacks by some orthodox clergy and magistrates owing to her Unitarian faith, though all agreed the religious teaching was helpful and non-sectarian.

In 1851 her book, *Juvenile Delinquents: Their Condition and Treatment*, was published, and in 1857 the Industrial School Act became law.

Her labours and reforms had changed the habits and lives of so many unfortunate children and helped them to become useful citizens, and in one of THE INQUIRER articles it is told of the Mayor and Chief of Police (in civil dress), of Bristol, visiting her Ragged School and seeing children they had both dealt with, but now so altered. The influence of Mary Carpenter still lives on and there is a reference to the centenary of the Birmingham Conference in the current *Howard Journal*, and also in all serious books dealing with child delinquency. To the students of Manchester College, Oxford, it was a delight to feel the deep devotion to her by Dr. Estlin Carpenter who wrote *Life and Work of Mary Carpenter*, and to meet, at his house or at the College Chapel, those who had worked with her, as the two daughters of Matthew Davenport-Hill, the Misses Florence and Rosamond, and also Russell Scott, the son of the donor of Kingswood.

When a young woman she had met the Indian reformer, the Brahmo, Rammohun Roy, when he was in Bristol. The work of Mary Carpenter in India would need a special article for she went four times to help to educate and emancipate Indian women. Indian women students here tell of her name being still held in reverence and esteem.

Mary Carpenter changed the lot of thousands of children and led the way to the reforms of today which seek to reclaim our difficult youth and save them for useful careers and future citizenship. Her seventy years were full of noble work for the progress and welfare of mankind, especially the delinquent child, and Florence Nightingale wrote of her: "One forgot her age in the eternal freshness of her youthful activity".

The City of Bristol honoured her memory by erecting a monument with a medallion profile in the North Transept of the Cathedral, and it is fitting that the inscription was written by her old school companion, our revered Dr. James Martineau.

AMERICAN TRIBUTE

(The following letter has been received by the President of the General Assembly. It comes as a fitting conclusion to the recent series of articles written by Mr. Cheetham.)

"I should like the General Assembly to know, as I suspect it will not from his own confession, how splendidly Henry Cheetham represented British Unitarianism in this country. Whether addressing church groups or regional conferences here on the Pacific Coast, he gave us inspiration, and a greater pride in our whole movement. In making him available, the Assembly did us a very great service and one for which we are heartily grateful.

"We look forward, with whetted appetites, to future visits from other leaders among you.—Yours,

"Pacific Coast Unitarian Council." *Frank Ricker* (Secretary).

ETHICAL PIONEERS

IT IS in accordance with increasing friendliness between "left-wing" Unitarians in America and members of the Ethical Culture movement there that a book entitled *Spokesmen for Ethical Religion* should just now have been issued by the Beacon Press, Boston, the "opposite number" of our own Lindsey Press at Gordon Square. Imported copies (price 14/-), can be obtained from the latter publishers, either directly or by order through any bookseller. The author, Dr. Henry Neumann, tells of the ideals and practical ventures of Felix Adler, who started the first ethical society in New York, and of the numerous men who established similar groups in America, England and on the Continent. Beginning with the idea that unity among the essentially religious is best to be achieved not on the plane of theological or philosophical belief but on that of action on behalf of personal and social

Will you help us?

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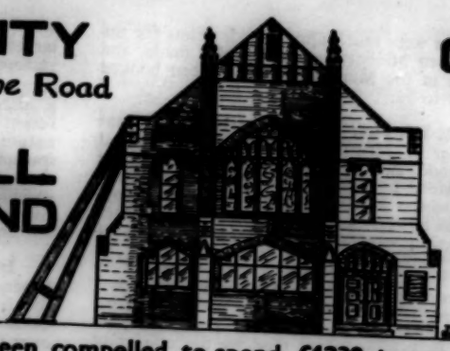

CHURCH
Bolton

WALL FUND

25,000/- APPEAL

THROUGH BOMB DAMAGE we have been compelled to spend **£1230** in repairs and renewals to the CHURCH FABRIC. By our own efforts and donations we have received £712 and are hoping at our

74th ANNUAL BAZAAR — January 1st

to augment our recent average £450—to £750—(£300 extra towards the £1250 needed). Our financial position is serious and we cannot without the help of our friends achieve this amount. A Working Class congregation, we humbly pledge ourselves to efforts commensurate with our capacity, in the cause of Unitarianism.

Donations will be gratefully received

Rev. I. L. TOSELAND, B.A. - - 53 Wigan Road, Bolton
Mr. J. H. LOWE - - - - 22 Rydal Road, Bolton
Hon. Treas., Mr. T. SHARPLES 103 Oakenbottom Road, Bolton

betterment, the movement has been a pioneer, especially in the U.S.A., in progressive schools, settlement work and such reforms as the abolition of child labour, legal aid for the poor, district nursing, parent education, and the training of youth for citizen-leadership. The first hundred pages are devoted to Adler's own thought and work, the middle of the book to certain outstanding colleagues, including the English, Stanton Coit, F. J. Gould and Lord Snell. Final chapters deal with the meaning of right and wrong, and with the question whether, for the unchurched, devotion to the knowledge, love and practice of the right may not justifiably be called a religion and be a means to fellowship. Dr. Neumann's own attitude is essentially the same as Adler's—one of ethical idealism rather than of pragmatism or naturalistic humanism. Adler belonged in the line of the Hebrew prophets and of Kant and Emerson. But he did not expect the members of ethical societies to hold uniform opinions. Let them work together to promote common social ends and learn from experience the worth of moral idealism; that way, he felt, a true religious unity was in the long run best to be attained.

G. E. O'D.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

CHRISTMAS APPEALS

SIR,—May I be allowed to make my usual Christmas Appeal on behalf of Blackfriars Mission and Stamford Street Chapel? In these days, when most of us have difficulties in making ends meet, and when the Welfare State is an accepted part of our lives, we tend to assume that the days of private charity are past.

In a sense, this is perfectly true. Nevertheless at Stamford Street we still like to do something special for the children and the old folk at Christmas time, and I am sure that there are still many good souls, who, for the sake of the Christmas spirit, will be only too pleased to help us.

All donations, however small, will be gratefully acknowledged, and should be addressed to me, c/o 51 Stamford Street, London, SE.1.—Yours,

(Rev.) *Arthur I. Long.*

SIR,—As the Christmas season draws near you have always given me an opportunity to bring to the notice of your readers the work of the London Domestic Mission Society. Lack of funds has reduced our centres to one. We appeal for a wider support so that the people of the district may not turn to us in vain for help and friendship. Those of your readers who are seeking a worthy charitable cause may well remember our Mission. With their support we can give a happy Christmas to our old folk and children; or gifts for our Poor's Purse and Convalescent Funds can be the medium for those who wish to share in the joy of giving at this season.

Gifts of any kind may be addressed to: Councillor the Rev. Walter M. Long, 23 Bell Street, London, N.W.1.—Yours,

W. M. Long.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Minister's Silver Jubilee, Chapel Lane Chapel, Bradford

A CELEBRATION in Channing Hall took place on Monday evening, December 3, to commemorate 25 years ministry at the above Chapel of the Rev. Frank A. Bullock. Many warm tributes were paid to the work of Mr. and Mrs. Bullock by the officials and members of the church and congregation. In addition to his ministerial duties Mr. Bullock has regularly delivered very learned and powerful lectures on religion, literature and psychology during the whole course of his ministry. In addition he has been, and still is an official Lecturer on Literature to the Bradford Education Authority, and the local Press describes him as one of the most scholarly of the city's ministers. Mrs. Bullock's work was also very highly spoken of, and she was presented with a bouquet of flowers, and an umbrella. Mr. Bullock was given a cheque. The choir gave a selection of glees, songs, etc., and a very enjoyable evening was wound up with a supper.

NEWS FROM THE WEST

From our Western Correspondent

THE REV. FRANCES TERRY is leaving Crewkerne early in the New Year, having accepted an invitation to Bath. Plans for carrying on the Services at Crewkerne after Mr. Terry's departure are in an advanced stage. The Bring and Buy Sale at Bath reached the target, £800. A Jumble Sale at Ilminster raised nearly £10. The Sale of Work at Sidmouth was very successful. A Gift Day at Trowbridge produced nearly £40. At Bridport, the local Press drew special attention in its headlines to the Sunday School Anniversary Services, when the Organist at the afternoon Service was a 12-year-old scholar, Priscilla Simmonds. At Lewin's Mead the Chairman gave a film show, partly in technicolour, and one of the films dealt with his life as a sheep farmer in Patagonia. A scheme to provide better lighting at Lewin's Mead is being carried out. The Winter Fête at Cheltenham included a performance of Laurence Binyon's *Paris and Oenone*, and, previous to the Fête, the Falcon Players gave two performances of Norman Nicholson's play, *The Old Man of the Mountains*. New activities have been started at Cirencester, and preparations for a Sale of Work to help pay for repairs are well in hand. Through the kindness of members of George's Chapel, Exeter, new curtains have been fixed round the Organ Seat at Crediton. Repairs to the Manse at Newton Abbot are being carried out. At Plymouth, after a shortened Evening Service on a recent Sunday, the Grimstone Ladies Choir rendered Josiah Booth's Sacred Cantata, "The Day of Rest". The Women's League at Sidmouth much appreciated the visit of a Methodist Minister, who gave an address on "Lighteners", based on the Parable of the Foolish Virgins. On another occasion, the Curator of the Sidmouth Museum gave a fascinating talk on "Episodes of Old Sidmouth". At a Social Evening at Torquay, Mr. H. V. Mottram gave Sketches and Recitals from Charles Dickens,

and his talented interpretations were much appreciated. Plans for the 1952 Conference of the Western Ministers are now being made, and "Penscot", the holiday home in the Mendip Hills, has been booked for this purpose from June 9 to 12.

Women's League: Leeds District.—The Quarterly Meeting was held at Hunslet on December 1. Miss Joyce Hazlehurst conducted the Service in the Chapel and gave a most inspiring address on "Candlelight". Tea was provided by our Hunslet friends and during the evening, after a short Business Meeting, there was a most enjoyable concert of items provided by representative members of branches within the district. A collection was taken in aid of the funds of the Central League.

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At the conclusion of the address the congregation stood whilst the words of dedication were spoken and during the prayer that followed.

London Unitarian Laymen's Club.—Owing to the discontinuance of catering facilities at Dr. Williams's Library, the Club, which has been meeting since the war at Gordon Square, has been compelled to change its venue. The first meeting of the present session took place at the Endsleigh Hotel, on Wednesday, December 5. After dinner, the President, Mr. J. S. S. Cooper, referred to the recent death of a former President, Mr. W. H. Ballantyne (1927-1928). All stood in silence as a tribute to his memory.

The Rev. H. H. Cheetham gave a fascinating talk on his visit to the U.S.A. and Canada, as the guest of the American Unitarian Association. He spoke of his journey across the country to the West and back, thence to Montreal and Toronto. In all he had covered 20,000 miles. Mr. Cheetham has already given some of his impressions in articles contributed to THE INQUIRER since his return, so that reptition here is unnecessary, but it was interesting to hear his reaction to the many happy experiences that came to him. How for instance, a sermon he had recorded the previous evening greeted him at breakfast on the train next morning.

It is certain that the enthusiasm with which he was everywhere received, has forged very much closer the link between us and our American and Canadian friends.

Bournemouth: Correction.—The sum raised at the recent Bazaar was not £100 as reported in our last issue but £180.

Croydon.—The Annual Bazaar and Sale of Work was held on November 24 and was opened by Mrs. S. Martineau. It was a great success both socially and financially, for many friends from other churches were present and the record sum of over £146 was realised.

The 81st anniversary of the church was celebrated on December 9. The preacher was Rev. J. Kielty who, in an inspiring address, urged the members to go forward in the optimistic spirit of their forerunners who founded the church.

Hull.—In recent weeks we have had some specially interesting and helpful Services. Among them was the 70th Anniversary of the Opening of our present Church buildings, when a large poster, used on that occasion, and still excellently preserved, was displayed. Next came Assembly Sunday, when the Minister spoke on "The Work and the Spirit of the General Assembly". Then there was the annual International Service, attended by many members of the International Circle. Five overseas friends, two lecturers from the University College and three students gave inspiring messages; Mr. Philipson conducted the devotions and gave the closing address. It was a memorable occasion with a large and representative congregation, including many visitors noted for their work in the city for international understanding.

To our great satisfaction, the Church Hall, destroyed by enemy action in 1941, is at last being rebuilt. Since the war the congregation has had to face much repair work with high costs, and the present work will be the heaviest of all. For two months we have been without the use of any premises apart from the Church. Happily members have most willingly lent their homes for smaller meetings, and a Bring and Buy Sale was held in a private house. Two of our Societies have had to engage rooms and premises for larger functions, especially Christmas meetings. In spite of the various setbacks, however, a fine optimism is maintained.

At one of the Institute's recent meetings, a member introduced a discussion on THE INQUIRER, in which he gave an appraisal of recent editorials and commented on the high standard and useful nature of the articles. In a discussion of the paper's features, it transpired that the ladies usually read the local news first and then turn to Mrs. Hilton; the men have a different and less specific order. Some readers would welcome a greater volume of correspondence from lay members on topics of significance for our movement.

Ipswich: Friars Street.—A Sale of Work was held on Wednesday, November 28, arranged by the Women's League, under the leadership of Mrs. Haworth, wife of the minister. The sale, opened by the Deputy Mayor, Alderman Cyril Catchpole, realised over £26, and was in aid of funds for repairs to the heating apparatus and the organ, estimated to cost several hundred pounds.

Swansea: Religious Drama.—The text from Bhagarad Gita, "By whatsoever path a man goeth to meet Me, by that same path go I to meet him, for *all Paths are Mine*", was dramatised before large congregations on Sunday, November 25, at 6.30 p.m. and Sunday, December 2, at 8 p.m. at Swansea Unitarian Church. Three Acts, written for drama worship by the late Mr. Frank Rabson, of the congregation, presented incidents from the primitive era of human sacrifice, from Buddhism, and from Roman Catholicism. The text theme, after being introduced by a Prologue, was emphasised between the Acts by readings from various scriptures and prayers. The Service contained musical items and concluded with an Epilogue consisting of an inspiring musical rendering of the Lord's Prayer, during which the presence of the three "false gods" from the preceding Acts served as an illustration of Man's search by divers paths after the One True God, who comes to meet Man by those paths.

The drama, well written and ably produced, depicted in a most stimulating manner the fact that there is a spark of truth in all religious faiths. "The light shineth in the darkness; and the darkness overcame it not."

HIBBERT HOUSES

The following sums were received in July, Aug. and Sept., 1951:—

	£	s.	d.	£	s.	d.
Subscriptions under Covenant:—						
H. R. Bromley	2	2	0			
Mrs. E. East	3	0	0			
Miss Anne Holt	10	0	0			
Mr. & Mrs. Hurtas Jackson	10	0	0			
W. S. Jones	5	0	0			
J. W. McKay	1	0	0			
Miss R. Nettlefold	20	0	0			
P. M. Oliver	1	1	0			
				52	3	0
Personal Subscriptions and Donations:—						
Miss R. Holt	1	0	0			
Under £1	1	4	4			
				2	4	4

	£	s.	d.	£	s.	d.
Subscriptions from Churches and Societies:—						
Bournemouth	6	8	6			
London—Lewisham	1	1	0			
Sheffield—Underbank	3	0	0			
Southport—Women's League	1	0	0			
West Kirby—Women's League	2	2	0			
				13	11	6
Hibbert Trust				25	0	0
Income Tax—Repayment on Covenants				472	4	6
				£565	3	4

The total amount of income for the quarter appears to be quite large—but it will be noticed that more than four-fifths of this total is represented by repayments of income tax.

The amount of new money falls very far short of what is needed to keep our work going.

The value and need for our welfare service has, of course, been much increased by the recent disturbances and the unsettled conditions in Egypt.

We must not allow the work to come to an end through lack of financial support.

CALENDAR

SUNDAY, DECEMBER 16th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
AINSWORTH, Un. Ch., Knowsley Rd., 11 and 3, Rev. R. GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ARDELL. (See Lytham St. Annes.)
ASHLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
BATH, Trim St. Chapel, Unitarian, 6.30, Rev. A. L. THOMAS.
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11 and 7, Rev. J. RADCLIFFE.
BOWLES GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. JOHN KIELTY.
BILLINGHAM, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BOOTHTOWN, Unitarian Church, Benbourgh Road, 6.30, Rev. EDGAR W. HILL.

BIRMINGHAM, Ch. of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. R. MCGRAW.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. D. JONES.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd. Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs), Spain Lane Unitarian Ch., 6.30, Rev. C. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, ——.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. C. G. KENWAY, 6.30, Rev. W. WADDINGTON.
BRISTOL, Lewin's Mead Meeting, 6.30, Mr. R. C. THOMAS.
BRISTOL, Oakfield Road, Clifton, 11, Rev. J. TYSSUL DAVIS, 6.30, No Service.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING.
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE. Anniversary Services.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Ch., 11 and 6.30, Mr. S. R. BUTLER.
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Supply.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Supply.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech Street, 6.30, Carol Service.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. TERRY.
CROYDON, Free Christian Ch., Wellesley Rd., 11, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. W. WADDINGTON.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. PARKINSON.
DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11, Rev. RONALD MCGRAW, 6.30, Supply.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Un. Church, 11 and 6.30, Rev. ALEXANDER REID.
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS.
HALE CHAPEL, Hale Barn, 10.45 and 6.30, Rev. JOHN STOBER.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS, 6.30, Mr. A. L. FISHOW (Service in Esperanto).
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PHILIPSON.
IPSWICH, Friars Street, 11, Rev. WM. HAWORTH, BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORROP.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. R. W. WELSH.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vaughan Hall, Gernon Walk, 11, Mr. R. CLAYTON.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High Street Unitarian Church, 6.30, Rev. H. W. KENDALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. H. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KER MOFFETT.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. ISAAC L. GOLLAND.
LIVERPOOL, Hope Street, 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SAVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LOWE.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. JAMES C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Supply.
LONDON, Golders Green, Hoop Lane, 11, Rev. JOHN CHEW, 6.30, Carol Service.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. WALTER LONG.
LONDON, Highgate Hill Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Road, 6.30, Rev. A. PEACOCK.
LONDON, Islington Unitarian Church, Upper Street, Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A. V. FOX, 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. R. W. SORENSEN.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford Street Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. G. E. HALE.
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, First Sunday in the month.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. A. PEACOCK.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Dec. 16th, Mr. D. T. WILLIAMS.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, ——.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Nativity Play. Mr. G. ASHWORTH.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MARPLE, Unitarian Hall, 31 Stockport Road, 3, each Sunday.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch. Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MORECAMBE (see LANCASTER).
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOOSE.
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. ERNIE SHAW.
NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAN DAVIES.
NORTHAMPTON, Kettering Road Church, 11, Miss D. MEAD.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.
OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service 6.30, Rev. HAROLD A. GOSS.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. H. H. CHEETHAM.
PADDHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11, Rev. H. KERSLEY, 6.30, Supply.
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. E. PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
RINGWOOD, Hants, the Meeting House, 11, Mr. J. R. STURGES.
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. BEES.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WM. MILLAR.
SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS.
SHEFFIELD, Unity Church, Cemetery Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOSKICE.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SHREWTON, High Street Unitarian, 11 and 6.30, Mr. A. P. HOWETT.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERNIE KAY.
SOUTHEND-ON-SEA, Dunlop Road, 11, Children's Church, 6.30, Rev. E. G. GRIST.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BAILEY.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN P. STEWART.
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. IRWIN HASLAM.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. REGINALD LEE.

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London Unitarian Laymen's Club.—Owing to the discontinuance of catering facilities at Dr. Williams's Library, the Club, which has been meeting since the war at Gordon Square, has been compelled to change its venue. The first meeting of the present session took place at the Endsleigh Hotel, on Wednesday, December 5. After dinner, the President, Mr. J. S. S. Cooper, referred to the recent death of a former President, Mr. W. H. Ballantyne (1927-1928). All stood in silence as a tribute to his memory.

The Rev. H. H. Cheetham gave a fascinating talk on his visit to the U.S.A. and Canada, as the guest of the American Unitarian Association. He spoke of his journey across the country to the West and back, thence to Montreal and Toronto. In all he had covered 20,000 miles. Mr. Cheetham has already given some of his impressions in articles contributed to THE INQUIRER since his return, so that repetition here is unnecessary, but it was interesting to hear his reaction to the many happy experiences that came to him. How far instance, a sermon he had recorded the previous evening greeted him at breakfast on the train next morning.

It is certain that the enthusiasm with which he was everywhere received, has forged very much closer the link between us and our American and Canadian friends.

Bournemouth Correction.—The sum raised at the recent Bazaar was not £800 as reported in our last issue but £880.

Croydon.—The Annual Bazaar and Sale of Work was held on November 24 and was opened by Mrs. S. Martineau. It was a great success both socially and financially, for many friends from other churches were present and the record sum of over £146 was realised.

The 81st anniversary of the church was celebrated on December 9. The preacher was Rev. J. Kirby who, in an inspiring address, urged the members to go forward in the optimistic spirit of their forerunners who founded the church.

Hull.—In recent weeks we have had some specially interesting and helpful Services. Among them was the 70th Anniversary of the Opening of our present Church buildings, when a large poster, used on that occasion, and still excellently preserved, was displayed. Next came Assembly Sunday, when the Minister spoke on "The Work and the Spirit of the General Assembly". Then there was the annual International Service, attended by many members of the International Circle. Five overseas friends, two lecturers from the University College and three students gave inspiring messages. Mr. Phillipson conducted the devotions and gave the closing address. It was a memorable occasion with a large and representative congregation, including many visitors noted for their work in the city for international understanding.

To our great satisfaction, the Church Hall, destroyed by enemy action in 1941, is at last being rebuilt. Since the war the congregation has had to face much repair work with high costs, and the present work will be the heaviest of all. For two months we have been without the use of any premises apart from the Church. Happily members have most willingly lent their homes for smaller meetings, and a Bring and Buy Sale was held in a private house. Two of our Societies have had to engage rooms and premises for larger functions, especially Christmas meetings. In spite of the various setbacks, however, a fine optimism is maintained.

At one of the Institute's recent meetings, a member introduced a discussion on THE INQUIRER, in which he gave an appraisal of recent editorials and commented on the high standard and useful nature of the articles. In a discussion of the paper's features, it transpired that the ladies usually read the local news first and then turn to Mrs. Hilton; the men have a different and less specific order. Some readers would welcome a greater volume of correspondence from lay members on topics of significance for our movement.

Ipswich: Friars Street.—A Sale of Work was held on Wednesday, November 28, arranged by the Women's League, under the leadership of Mrs. Haworth, wife of the minister. The sale, opened by the Deputy Mayor, Alderman Cyril Catchpole, realised over £26, and was in aid of funds for repairs to the heating apparatus and the organ, estimated to cost several hundred pounds.

Swansea: Religious Drama.—The text from Bhagarad Gita, "By whatsoever path a man goeth to meet Me, by that same path go I to meet him, for *all Paths are Mine*", was dramatised before large congregations on Sunday, November 25, at 6.30 p.m. and Sunday, December 2, at 8 p.m. at Swansea Unitarian Church. Three Acts, written for drama worship by the late Mr. Frank Rabson, of the congregation, presented incidents from the primitive era of human sacrifice, from Buddhism, and from Roman Catholicism. The text theme, after being introduced by a Prologue, was emphasised between the Acts by readings from various scriptures and prayers. The Service contained musical items and concluded with an Epilogue consisting of an inspiring musical rendering of the Lord's Prayer, during which the presence of the three "false gods" from the preceding Acts served as an illustration of Man's search by divers paths after the One True God, who comes to meet Man by those paths.

The drama, well written and ably produced, depicted in a most stimulating manner the fact that there is a spark of truth in all religious faiths. "The light shineth in the darkness; and the darkness overcame it not."

HIBBERT HOUSES

The following sums were received in July, Aug. and Sept., 1951:—

	£ s. d.	£ s. d.
Subscriptions under Covenant:—		
H. R. Bramley	2 2 0	
Mrs. E. Ewe	3 0 0	
Miss Anne Holt	10 0 0	
Mr. & Mrs. Hanna Jackson	10 0 0	
W. S. Jones	5 0 0	
J. W. McKay	1 0 0	
Miss R. Nimbalkar	20 0 0	
P. M. Oliver	1 1 0	
	52 3 0	
Personal Subscriptions and Donations:—		
Miss R. Holt	1 0 0	
Under £1	1 4 4	
	2 4 4	
Subscriptions from Churches and Societies:—		
Bournemouth	6 8 6	
London—		
Lewisham	1 1 0	
Sheffield—		
Upperthorpe	3 0 0	
Southport—		
Women's League	1 0 0	
West Kirby—		
Women's League	2 2 0	
	13 11 6	
Hibbert Trust	25 0 0	
Income Tax—		
Repayment on Covenants	472 4 6	
	£565 3 4	

The total amount of income for the quarter appears to be quite large—but it will be noticed that more than four-fifths of this total is represented by repayments of income tax.

The amount of new money falls very far short of what is needed to keep our work going.

The value and need for our welfare service has, of course, been much increased by the recent disturbances and the unsettled conditions in Egypt.

We must not allow the work to come to an end through lack of financial support.

CALENDAR

SUNDAY, DECEMBER 16th, 1951

ABERDEEN, Un. Church, Shore St., 11 and 6, Rev. GORDON BENNETT.
ACCRINGTON, Un. Ch., Knowsley Rd., 11 and 3, Rev. R. GILL.
ACTON GREEN, Dunkirk Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ADDLE. (See Lydson St. Annes.)
ASHTON, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MELLOR.
BATH, Trim St. Chapel, Unitarian, 6.30, Rev. A. L. THOMAS.
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11 and 7, Rev. J. RAMSEYER.
BIDDULPH GRANGE (nr. Stoke-on-Trent), Unitarian Ch., 11, Rev. JOHN KIRTLY.
BIRMINGHAM, Free Church, Church Street, 11.15, Rev. J. MARTIN HALL.
BLACKBURN, Unitarian Church, Borough Road, 6.30, Rev. EDGAR W. HILL.

BIRMINGHAM, Ch. of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. R. MCGRAW.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. D. JONES.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd. Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs), Spain Lane Unitarian Ch., 6.30, Rev. C. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, ——.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. C. G. KENWAY, 6.30, Rev. W. WADDINGTON.
BRISTOL, Lewin's Mead Meeting, 6.30, Mr. R. C. THOMAS.
BRISTOL, Oakfield Road, Clifton, 11, Rev. J. TYSSUL DAVIS, 6.30, No Service.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING.
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE. Anniversary Services.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Ch., 11 and 6.30, Mr. S. R. BUTLER.
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Supply.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Supply.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech Street, 6.30, Carol Service.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. TERRY.
CROYDON, Free Christian Ch., Wellesley Rd., 11, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilson Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. W. WADDINGTON.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. PARKINSON.
DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11, Rev. RONALD MCGRAW, 6.30, Supply.
DURINSFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. R. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Un. Church, 11 and 6.30, Rev. ALEXANDER REID.
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS.
HALE CHAPEL, Hale Barn, 10.45 and 6.30, Rev. JOHN STONER.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HECKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS, 6.30, Mr. A. L. PEARSON (Service in Esperanto).
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PHILIPSON.
IPSWICH, Friars Street, 11, Rev. WM. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORRIS.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. R. W. WEBB.
LEICESTER, Nanborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LESLIE MARSH.
LEICHWORTH, Vasanta Hall, Gernon Walk, 11, Mr. R. CLAYTON.
LEWES, Westgate Chapel, 11, Dr. H. W. SOUTHGATE.
LINCOLN, High Street Unitarian Church, 6.30, Rev. H. W. KENDALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. H. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MORRICE.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. SUTHERST.
LIVERPOOL, Hamilton Rd., Egerton, 6.30, Rev. PERCY L. GUILLEBAUD.
LIVERPOOL, Hope Street, 11 and 6.30, Rev. STUART SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SAVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WILFRED M. LOWE.
LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30, Rev. A. J. LEWIS.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. JAMES C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Supply.
LONDON, Golders Green, Hoop Lane, 11, Rev. JAMES CROFT, 6.30, Carol Service.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CHANNEL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. WALTER LONG.
LONDON, Highgate Hill Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Road, 6.30, Rev. A. PEACOCK.
LONDON, Islington Unitarian Church, Upper Street, Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A. V. FOX, 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. R. W. SORENSEN.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford Street Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. G. E. HALE.
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, First Sunday in the month.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. A. PEACOCK.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Dec. 16th, Mr. D. T. WILLIAMS.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, ——.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Nativity Play. Mr. G. ASHWORTH.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWIGG.
MARPLE, Unitarian Hall, 31 Stockport Road, 3, each Sunday.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch. Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, 3, Newton Abbot, 6.30, Rev. C. G. TOOSE.
MORLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. ERNEST SHAW.
NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORBAN DAVIES.
NORTHAMPTON, Kettering Road Church, 11, Miss D. MEAD.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KINGSBURY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.
OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service 6.30, Rev. HAROLD A. GEE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. H. H. CHEETHAM.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11, Rev. H. KENDLEY, 6.30, Supply.
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. E. PEDDY.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
ROCHDALE, Hanover, the Meeting House, 11, Mr. J. R. STURGES.
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. BURY.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WM. MILLER.
SALE, Addison Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS.
SHEFFIELD, Unity Church, Cemetery Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOWLE.
SHEFFIELD (Ecclesall), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITE.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SHIPLEY, High Street Unitarian, 11 and 6.30, Mr. A. P. HEWITT.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY.
SOUTHEND-ON-SEA, Dunlop Road, 11, Children's Church, 6.30, Rev. E. G. CHEW.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BARTER.
ST. HELENS, Cooperation St., 6.30, Rev. DUNCAN P. SUTHERST.
STOCKPORT, Unitarian Church, St. Peter's Gate, 11.30 and 6.30, Rev. IRENE HANCOCK.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
SWINDON, Presbyterian Un. Chapel, 11 and 6.30, Rev. RONALD LEE.

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CHANGE OF ADDRESS

REV. ROBERT H. WILLIAMSON, 24 River Street, Carlisle.

SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. VINEY.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. ERIC WILD.

TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KERSLEY.
TEWKESBURY, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERRIL.
TORMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON.
TORQUAY, Unity Church, Montpellier Road, 6.30, Mrs. D. H. HUNT.
TROWBRIDGE, Consgre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Rev. GRACE MEWBURY.
WARRINGTON, Cairo St., 10.30 and 6.40, Rev. E. W. DEAKIN.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in the Month.
WEST BROMWICH, Lodge Road, 6.30, Mr. E. E. LAWS.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.

YORK, St. Saviourgate Chapel, 6.30, Supply.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening, 7 p.m. Rev. V. JAMES.
SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St.), 7.15, Rev. J. R. TOMLIN. Manse Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ARTHUR CRAIGMYLE.
TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JEKINS.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. JAMES A. OLSEN.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Fernsby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 220 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Host St., 11, Sunday School, 7 o'clock Service, Rev. MAURICE C. BURRIS.

THE

UNITARIAN COLLEGE, MANCHESTER

1854-1954

Centenary Appeal Fund

To reach our target of £10,000 by 1954 we must aim at
£6,000 by January 1, 1952
(we had reached £4,100 by July 1, 1951)
Please send a New Year's Gift to the Fund

Many people have asked us recently, *"Why do you need to go on with the Appeal, now that Manchester College, Oxford, and the Unitarian College, Manchester, have agreed to work together financially as well as academically? Surely that has resolved all the financial difficulties?"*

This question expresses a widely held belief, and it should be clearly answered.

This is the answer. **"The Appeal Fund needs your support as much now—more so, in fact—as it ever did.** Joint financial working will undoubtedly ensure that every penny of disposable investment income received by M.C.O. or U.C.M. is used for the training of ministers. **But the hard fact is that the combined incomes of the two colleges are not adequate to meet their needs.** Money is urgently needed: and **it is needed now—this month—to-day".**

Please support the Fund now, personally, or through your church. **The supply of new Ministers to empty pulpits depends directly on the success of the Appeal Fund.**

Gifts (and applications for seven year Covenant forms, which enable the Fund to recover income tax at the standard rate of 9s. 6d. for each £1 subscribed) should be sent to:

A. K. ROSS, B.C.L., M.A., *Appeal Treasurer,*
24 BROOKS ROAD, MANCHESTER 16.

Will Church Treasurers and local Appeal Treasurers please send in their subscriptions for 1951 by December 31? The total reached by January 1, 1952, will be announced in THE INQUIRER for January 12.

PLEASE SPEED ANOTHER NEW MINISTER BY RAISING OUR TOTAL TO £6,000 BY NEW YEAR'S DAY.

DEATH

HARDY.—On December 5, 1951, at 13 Morella Road, London, S.W.12, Thomas Maskell Hardy, in his 90th year.

HOLIDAY ACCOMMODATION

A RESTFUL HOLIDAY in any month of the year is offered to educated persons tired out by nursing or teaching or by long hours of work, for whom a rest and change of scene would be beneficial. The nominal weekly charge is £3 3s. 0d., the balance of cost being met by the endowment of the Trust. Applications to be made to the Warden, The Margaret Champney House, Horton, Near Slough, Bucks.

MISCELLANEOUS

"CHILDREN OF THE BIBLE" is loved by all ages. 15 illustrated stories about the child characters of the Bible told by Elizabeth Yates with rare beauty and simplicity. From your bookseller or send 6s. 6d. for approval copy to Dept. 8, Micklejohn's Bookshop, 15 Bedford Street, London, W.C.2.

JOHN LIONEL TAYLER. It is proposed to purchase the bust of this great teacher, by C. Pibworth, for placing as memorial in Newington Green Church. Will all interested please subscribe to purchase fund (£28). Particulars from F. Lewis, 17 Elthington Road, London, E.13.

GREETINGS

WARMEST GREETINGS for Christmas and New Year to everyone, everywhere. *F. M. Nicholson, Hove.*

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